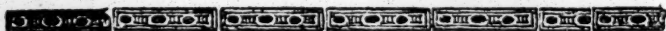




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5

THE
S A I N T S
FULNESSE OF JOY
in their fellowship with God :

P R E S E N T E D

In a Sermon preached *July* 21. 1546.

Before the Honorable House of Commons
in *Margarets* Westminster,

Being the day appointed for Thankesgiving
for the surrender of O X F O R D.

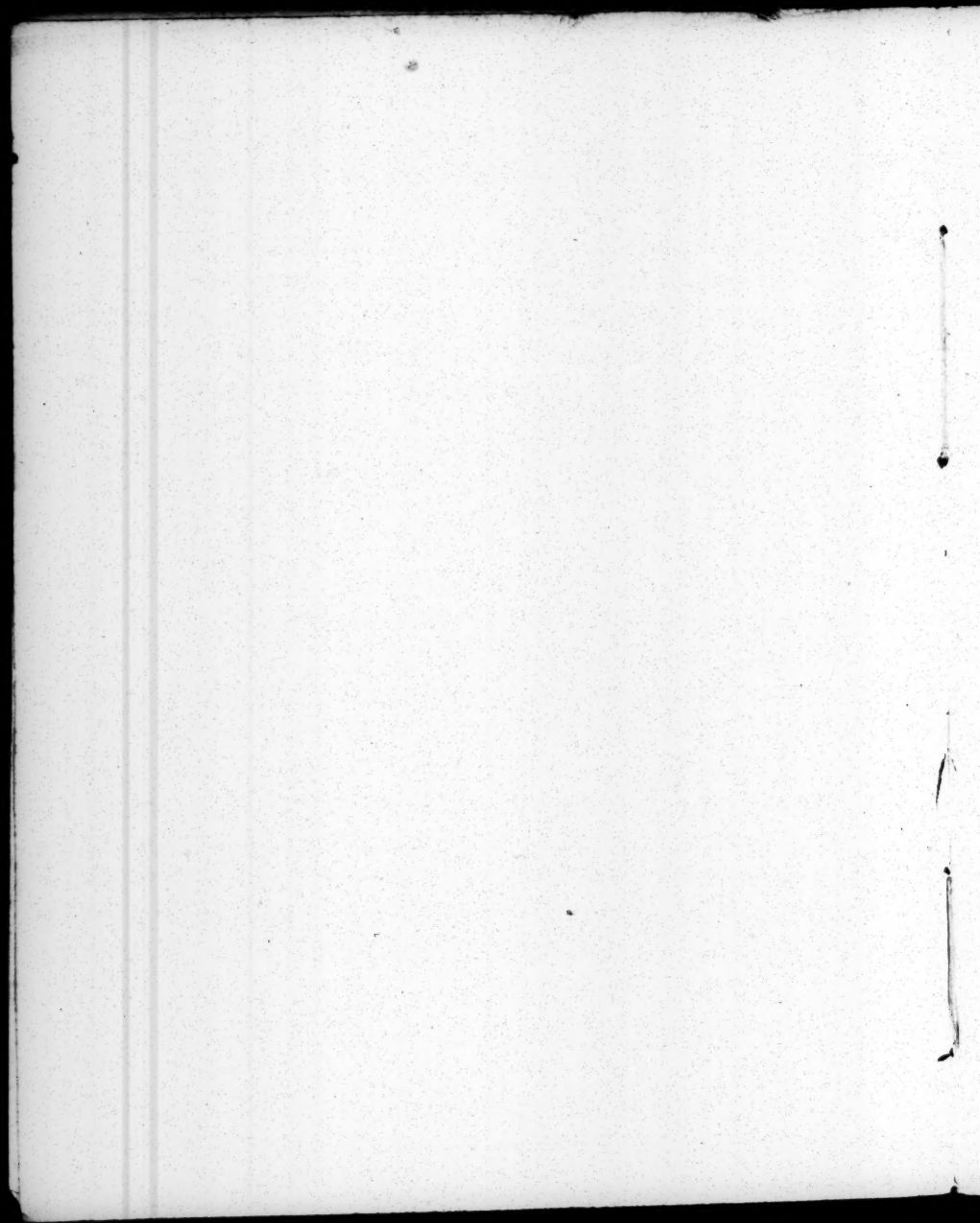
By the least of Saints , and the meanest
of the Ministers of the Gospel,

W. Cradock.

L O N D O N,

Printed by *Matthew Simmons*, and are to be sold by
Hanna Allen, at the Crowne in *Popes-head-Alley*.

1 6 4 6.





TO
THE HONORABLE
House of Commons,
ASSEMBLED
IN
PARLIAMENT.



*P*EACE among Brethren is the Pearle
that is lost in these dayes ; which many
pretend to seek, and all justly complaine
is wanting ; many out-cryes there are
for it, in the mouths of some, whose
hearts and principles are full of warre
and contention ; Their words are
softer then oyle, and yet they be drawne swords ;

P. 55. 21.

THE EPISTLE

Rea such is the hypocrisie of this age, that it is become almost the Character of a Malignant, or Atheist, in all companies, with much seeming zeale and devotion, to pray and desire Peace, Union, Reconciliation, neglecting the while all meanes that may conduce to the same.

Others there are (and those not a few) who long for Peace, and that sincerely, but not hitting the right way to attaine to it, doe often cast more Oyle into the flame, and make the breach wider. This following Discourse (though it be the meanest of any that ever hath been presented unto you) points out the surest and readiest way to finde this Jewel, (i.) Fellowship with the Father, and his Sonne Jesus Christ. Fellowship with God necessarily begets fellowship between men. He onely is an enemy to Man, that is not upon tearmes of friendship with God. God is love, and when we are in him, and walke with him, wee cannot but be like him. Could wee fully apprehend God as our Father, Christ as our Head, all the Saints his members, chosen and beloved, wee should no longer bite, teare, and devour one another: a spirit of Love, Goodnesse, Meeknesse, Long-suffering, that is in God, and dwells in Christ, would run through all our veins; tempering our hearts, and framing our carriages towards men, as Gods in Christ hath been towards us. Rea, it would mollifie our spirits towards all, even the worst of men, and make us live peaceably as much as in us lieth with all men. To give no offence to any man. To speake evill of no man. To blesse when wee are blasphemed. To give up our cloakes to him that takes away our coate, &c. And because there is a generall distance growne between men and God, an inter-
mission

Luk. 6.
Ephes. 5.

Rom. 12.
1 Cor. 10.
Titus 3.
1 Cor. 4.
Mat. 5.

D E D I C A T O R Y.

mission of spirituall fellowship, therefore these Scriptures are become now Apocryphall, which were precious Truths formerly to the Saints, (and it may be still are to a few) who studied rather to c nforme themselves to the strictest Rules, then wrest the Rule to their owne carnall senses and corrupt lusts ; a practice too common in these times.

Oh that wee could then doe as the wise Traveller, who being wilderd in a Forrest, despairing to finde the way forward, returnes thither where he first lost his way: we have lost our way, our selves, our God, and all almost, by an Over-violent contention about Things externall: wee have cast durt upon each other, that will not be wiped off our names in many Ages, opened the mouth's of the wicked, rejoyced the hearts of Papists, grieved the Spirit of God. Oh how happy should wee yet be, if wee would returne to our G O D, renewing our fellowship with him in the Spirit !

Surely it was better with us then when wee made our Fellowship with God, Holinesse, Righteousnesse, our chiefe studie, when Christianitie, and the power of Godlinesse, was the Cement that united us together; when wee were distinguished from the world, and knowne to one another by the stile of Saints, Professors of Godlinesse, Honest-men.

It is one of my firmest Principles, and by Gods Grace shall ever be my practice, to make union and communion with God my maine worke, to studie peace with all men; To Love, Honour, Receive S A I N T S qui S A I N T S; To receive, I say, those whom Christ hath received. The God and Father of our Lord Jesus Christ,
binde

THE EPISTLE, &c.

*binde up every one of your soules in that bundle, and so
preserve your whole spirit, soule and body blameless un-
to his comming, which shall ever be the most unfeigned
prayer of*

Your most humble

servant,

W. C R A D O C K.



A SERMON PREACHED
at the late Thankesgiving, be-
fore the Honourable House of
COMMONS.

I JOHN 1. 3, 4.

*And truly our fellowship is with the Father, and with his
Sonne Jesus Christ. And these things write wee unto
you, that your joy may be full.*



He chiefe end (Beloved) of your
meeting here this day is to re-
joyce together, for those manifold
mercies, that the Lord hath been
pleased to bestow (of late espe-
cially) upon you and the whole
Kingdom; and I suppose that we (I
meane the Ministers) that are called hither by you, are
intended to be (as the Scripture saith) as *furtherers of* Phil. 1. 25.
your joy. But truly, Beloved, those mercies of them-
selves that are in your thoughts, and that have been
spoken of here already at large, (I meane those victo-
ries, and surrenders of Garrisons &c.) though I con-
fesse

*v. de. Mr.
Wilkinsons
Sermon.*

fesse they be very great, and glorious, yet they may in a sort be reckoned among naturall things, they are at best but temporall mercies, and so they can produce but a kind of naturall joy. For as wee heard this morning, *the effect must be, as the cause is*. And as it is somewhat beneath a Christian to insist much upon those naturall things, thereby to expresse naturall affections; so is it much more below the worke of a Gospel Minister to stir you up to such joyes as these things doe properly produce. Therefore my designe at this time is (as God shall inable me) to raise you up a little above all these things, to lead you to spirituall joy, which indeed is the onely true joy, at least the fountaine of all joy. For take any other joy and abstract it from its *spiritualities*, then indeed you may say of it with *Solomon*, it is but as the *crackling of thornes*; it is light, short, superficiall, and will undoubtedly end in everlasting sorrow. Therefore as I would not put you out of your way of rejoycing, so I wish I could serue you up to the truest joy, that is, to the most spirituall joy, which is fully laid downe here in my text.

Ecler. 7. 6.

And truly our fellowship is with the Father, and with his Sonne Jesus Christ. And these things write wee unto you, that your joy may be full.

The Apostle in this Epistle writes to Saints, though he doth not describe, or decipher them by their names, condition, or the places of their habitation, (as *Paul* and *Peter* and other Apostles doe) yet he styles them by a glorious title, *viz. Believers*, as you may see *1 John 5. 13. These things have I written unto you that beleive on the name of the Sonne of God &c.*

And in writing thus to beleivers, his scope as I conceive

ceive was twofold, or he aimes principally at two things, as you may clearely see if you peruse the whole Epistle.

First, to build them up in their holy faith, to raise their faith to an higher pitch, or degree, whereby they might have, and enjoy, *more fellowship with God the Father, and his Sonne Jesus Christ*; and so by consequence be more joyfull, holy, and obedient. This you shall see if you compare 1 John 5. 13. with this 1 John 1.

The other thing that the Apostle aimes at is, *to increase Christian and spirituall love betweene one beleiver and another*. And this he speakes much of throughout the Epistle, especially in the 3. and 4. chap. I shall not at all at this time meddle with this latter, my businesse lieth wholly in the former.

Now the only *meanes and way* that the Apostle here takes to attaine to this his aime is *by discovering, or laying open Jesus Christ clearely and fully unto them*, as we see ver. 1, 2, 3. *That which was from the beginning, which wee have heard, which wee have seen with our eyes, which wee have looked upon, and our hands have handled of the word of life &c.* He takes this as the chiefe meanes, to build them up in faith, joy, love, and holinesse; a discovery (I say,) or laying open of Jesus Christ unto them: and that not simply or carnally, but in his spirituality and glory. And therefore he useth an *elogie* for his person which of all other is the most comprehensive that I know in Scripture, he calls him the *word*: and then withall he sets him out with his graces, and the privileges we have by him, comprehending them all in the word *Eternall life*. For as of all the titles that doe expresse the personall excellencies of the Lord Christ that is the most glorious *ὁ λόγος* the word: so of all that

hold forth the priviledges that wee have by him, there is not one word that expresseth them so fully as this of *Eternall life*; for it containes, and comprehends all the grace and glory wee have with him. This is the course and meanes that he takes to wind up the Saints to a higher pitch of faith, holinesse &c.

Neither doeth he propose Christ to them (though in his glory) as a thing uncertaine, but he sets him forth with a great deale of evidence and assurance; therefore he saith, *That which was from the beginning, which we have HEARD, which we have SEEN with our eyes, which we have looked upon &c.* The meaning is not properly, that John having been an Apostle with Christ, did sometimes handle him, & sometimes lay in his bosome, and so this to be understood in a corporall way; but the meaning I conceive is this, *we have knowne Jesus Christ, he hath been so revealed to us, with that fulnesse of assurance, with that perspicuity and clearenesse; that as in naturall things, you have many senses concur together, to discover them, as eyes, eares, hands, &c. these things are very sure and certaine: so* (Brethren) saith John, *that I may build you up in faith. &c. I would lay open Jesus the word of God, that hath eternall life with him, as a thing that is as sure, and certaine, as if yee had seene him, and tasted him, heard him, and handled him, as wee our selves have done; for as Jesus Christ by the Spirit of God had been made knowne in that cleare manner with that certainty to John, so he goeth about to cleare him with the same assurance also to other beleivers, that they also might have fellowship with the Father, and with Iesus Christ, as he had. I will detaine you no longer in the coherence of the words.*

In the words themselves there are three things to be observed.

First,

First, an *Affertion*, our fellowship is with the Father, and his Sonne Jesus Christ. It is a glorious one, as any I know in this blessed booke.

Secondly, an *Afferation* (if I may so call it,) to this blessed *Affertion*, *TRULY* with he, and truly our fellowship is with the Father &c. though I confesse the Greeke word is not so emphaticall as our word [*truly*] in English, yet as it stands here in its coherence comparing it with the beginning of the chapter, and observing the vehemency of his expressions, we have seen and tasted and handled the word of life, we may well call [*truly*] a kind of *Afferation* to this *Affertion*.

Thirdly, the end that the Apostle hath to speake thus highly of this his fellowship, is not out of pride, or vaine-glory, as the Pharisee Luke 18. *I thanke God I fast twice in the weeke, I am not as other men.* John did not speake thus out of pride of spirit when he saith, *Truly our fellowship is with the Father, and with his Sonne Jesus Christ*: as if he should meane all others are punyes or carnall people in comparison of himself: no, but with humility and love, out of a desire to doe my brethren good, these things I write unto you that your joy may be full; I write not these things to boast of, and make a shew, but I am forced to write these things because I see with so much certaintie the excellency that is in Jesus Christ, and doe taste so much sweetnesse in communion, and fellowship with him, that I cannot chuse but write thus unto you that you also may have fellowship with him. I will stand no longer upon the explication and division of the words, there is enough already said to lead us to many wholsome blessed truthes that lie in and about these words, if God give us his Spirit, and we had time to looke into them, there

there are many truthes (I say) that well become *John the Divine*, as he is called; they are all *divine*, transcendently *divine* and spirituall: I will only touch 3. or 4. Observations, and then pitch upon one.

The first is this.

Obser. 1. The more spirituall or divine Christians are, the more they wilbe taken up and imployed about spirituall worke.

John is called *John the Divine*, not as wee call *Divines* from Office, but from the excellency of Grace, and the clearenesse of divine manifestations, therefore the Ancients compare him to an *Eagle*; now *John* in his whole Epistle medleth not with controversies, (especially about outward and external things,) but being wholly spirituall, he writes altogether spiritually, about *spirituall substantiall* things from the beginning to the end. Mistake me not, I doe not say that it is not lawfull, and sometime convenient, for Ministers and others to have to doe with such things; but this is that I only ayme at; whereas divers conceive that it is their spiritualnesse, the excellency of their grace, that they are carried on in *Pulpits* and *Presses* so vehemently in wrangling and striving about external things, it is to be feared that much of that zeale, violence, and labour is fleshly; and were wee more spirituall, hundreds (I beleive) of those Questions would be removed, that lie now like stumbling blocks in our way, according to that in the 2. of this *Epist. ver. 10. He that loves his brother abideth in the light, and there is no occasion of stumbling in him.* And were wee filled with the knowledge of God, the love of Christ, humility and selfe-deniall, preferring each other before our selves; certainly a
world

world of these controversies would soone vanish away: As those that are *spirituall* can speake by experience.

A second thing I would have you to observe, is this:

The best way to bring either a Sinner to God, or to build up a Saint, in any grace, or in any point of godlinesse whatsoever, is the spirituall promulgation, manifestation or declaration of Jesus Christ in his person, excellencies and Priviledges, doings and sufferings &c. Obser. 2.

This is the best meanes; therefore John useth onely that, he layes down Jesus Christ as one that had beene *seene, heard, & felt*, (as it were) to be the *word*, the eternall word that brought eternal life, and he expects that this should worke in the soule *faith, joy &c.* I beseech you beare with mee beloved, I feare we spend a great deale of our time almost in vaine, and waste much of our labour, when we would bring our owne hearts, or others to a duty, or stir up a grace, we use and urge so many *morall Motives and Meanes*; not that I say but wee may use motives and meanes spirituall and morall, but if we did study to open Iesus Christ fully to the soule, Iohn 3.14. if we did lift up the *Brazen Serpent* so as poore people might behold him, we should not need the tenth part of those meanes, exhortations, and paines that we now take: For in the Gospel wee shall see (and it is our wisdome to follow the scripture; the neerer that, the better) the Apostles when they went forth to preach they told them a story (if I may so speake with reverence) of one *Jesus Christ that was the word of God, and that was become man, and how he was crucified at Jerusalem, and how he was raised from the dead, and all this in a plaine, simple, spirituall way and manner, and while they*

they were telling these blessed stories, the Spirit fell upon people, and they beleived, and had faith wrought in them. Faith is not wrought so much in a rationall way, (I meane in a way of ratiocination) as by the Spirit of God comming upon the soules of people by the relation, or reprelentation of Christ to the soules; and this our Lord himselfe hints. *As Moses lifted up the Serpent in the wildernesse, even so must the Sonne of man be lifted up, that whosoever beleiveth in him should not perish, but have everlasting life.* You know the very beholding of the brazen Serpent, when people were stung, God so ordered it that the *very beholding* should bring help (though we know not how) to those that were wounded, and stung by those Serpents: so God hath ordained in his blessed wisdom that the *discovery* of Jesus Christ, the *beholding* of him, the *eying* of him by faith, should be that, which shall transforme us into his image, and so conforme us to any duty, as the Apostle saith, wee are transformed while wee behold him with open face to his glory. Hence it is that in Scripture all godlinesse and every point of godlinesse, is often called the *knowledge of Christ*. For instance, *justification* in Scripture is called the *knowledge of Christ*; *By his knowledge shall my righteous servant justify many*. So also *sanctification*, 2 Pet. 3. 18. *Grow in grace & in the knowledge of Christ. After that by the knowledge of Jesus Christ they were cleansed from their sins &c.* Truly, Beloved, every grace is comprehended in the *knowledge* of Jesus Christ, did we know Jesus Christ aright, savingly, spiritually, effectually, we should be full of faith, full of godly feare, full of humility, full of self-deniall, full of diligence, and readines to every good word and worke, so that our maine defect is in that, but I passe by that also.

A third

C Iohn 3. 14.

2 Cor. 3. 18.

Esay. 53.

2 Pet. 2.

A third thing be pleased to observe from the coherence of these words, that

Divine objects, seen by faith (if it be a saving and right faith,) carries with them as much evidence, certainty, and assurance, as any naturall thing that wee apprehend by any, or all our naturall senses.

We have seen, heard, and tasted, the more of our senses are employed to apprehend a thing, the more assurance, confidence, and evidence it carries with it. Put the five senses together to discover any naturall object whatsoever, that cannot be more sure and certaine to us, then all spirituall objects apprehended by a spirituall Christian, through a lively faith, are to him: therefore it is said that faith is the *evidence of things not seen,* Heb. 11. 1. of things *invisible*; he doth not say that faith is an *opinion*, a *probability*, a *conjecture* or a *wild guess*, but faith (saith he) is the *evidence* of things not seen, that is, of things that by naturall reason you cannot see, yet making them as *reall* and as *evident* as any thing wee doe see by reason, sense, and all.

And thence (Beloved) you see that godly men in all ages have been so free to part with their credit, to renounce their profit, to lay downe their lives, for spirituall things sake: now did they not apprehend a *reality* and *certainity* in them, surely they were no lesse then mad men, to forgoe *substances* for *shadows*. It were no lesse then madnesse for a man to give himselfe up to be a prisoner, when he might be *free*, to be a *foole* when he might be accounted *wise*, to be *poore* when he might be *rich*, if he did not see a *reality* in spirituall things for which he willingly forsakes and leaves all these other.

The Saints in all ages have done so, wee read in the

Heb. 11.

Epistle to the Hebrew of *Moses* and *Abraham* how they forsooke all, *Abraham* forsooke his countrey, *Moses* forsooke *Pharaohs* house, and they were no children; for *Moses* was forty yeares old, saith the Scripture, when he refused the pleasures of *Pharaohs* house to imbrace afflictions with the poore Saints. Whence was this thinke you? *Moses* saw him that was invisible, how? by faith, for all that chapter hath reference to, and is but an illustration of the first verse: *Faith is the evidence of things not seen*, and all the rest are examples of the same. He saw him that is invisible, and by the same eye that he saw God, he saw all that belonged to God, and therefore saw that it was better to indure afflictions with the people of God, then to enjoy the pleasures of sin for a season.

Heb. 11

And that is the reason on the other side why we see all carnall men, and Hypocrites what soever, some time or other (when in any speciall manner God would have them deny themselves &c.) to faulter, and flagg, and at last fall utterly, which indeed are to be pitied, rather then censured by us men, in the flesh. For here is the case, there comes a command to a carnall hearted professor (that professeth godlinesse, but hath not learned Christ, as the truth is in Jesus) requiring him to forsake his credit, and undergoe shame, to forsake his wealth, and be poore &c. this carnall heart having not the Prospective-glasse of faith; he sees not any reality in spirituall things to counterpoize this losse, then doth he basely leave Christ, and throw off all his profession. Therefore I said we should pity them, as Christ did the young man when he bid him sell all, he was sorrowfull, saith the text. If he had seen riches in Christ, he would have sold all and rejoiced, and thought he had made

Mat. 19. 22.

made a very good bargaine: but I wave these things.

I had another thing, I will onely mention it, because happily the Lord may doe some good by it; with all humility I commend it to my brethren, as the unworthiest Minister of the Gospel.

We that are Ministers should in all our Ministeriall workes, propose some solid spirituall scope, or end to our Ministry, and to every part of it; as John did here, and the Apostles in every Sermon and Epistle.

Beloved, I have knowne in my observation (which it may be hath been too critical in the workes of others) many learned, godly (and otherwise able) Ministers, who took much paines, preached solidly, and yet in the end reaped some of little little, some no appearing fruit at all, of all their sweat, and labour: some of them professing in their old age they knew not that soule that ever was brought home to Christ by their Ministry. And this to my apprehension seemed to be the chiefe reason, (as to the worke of man) they never did propose any particular *end*, or distinct *scope* to their worke, which indeed they could not well doe as having no spirituall acquaintance with the estates and conditions of their Auditors. He that would convert sinners, or edify Saints, ought to study soules, as well as bookes. And those Ministers I have observed to worke most excellently, and labour most successfully, who have been accustomed to converse most with their hearers. I have also alwaies thought (in reference principally to the discharge of my owne worke) that the meere preaching of two Sermons a weeke as it doth not reach the practise of the Apostles, so is it not one halfe of the worke of a Gospel Minister. As

Ad. 20. 20.

Rom. I. 11
12.

1a. 49. 4.

M^r. Wroth
that blessed
Apostle of
South-wales.

our frequent, familiar spirituall converse with our hearers doth furnish us with more skill to deale with the soules of others, so it conduces much to the quickning of our owne, without which wee shooting (as it were) at rovers must often misse the marke, if ever we aimed at any: without which we are as expert Smiths that make *curious* keyes and never consult with the wards of the locke, whereas a rude ilshap'd key that is fitted to the locke is of much use, the other of none at all. This surely (might I crave leave to speake) is a comon neglect in us, and a considerable defect in most of our Ministries, which makes many of us *labour* as it were *in the fire*. Neither is it sufficient for us to say, when Gods work doth not prosper in our hands, that yet our *judgement is with the Lord &c.* unlesse we have in all things done the worke of a Minister, which as I said before, is not halfe done till wee have attained to some compleat measure of acquaintance with the soules of our people, nor at all will be done till wee have the skill of speaking to their very hearts, and particular estates. It was once a speech of a reverend Minister, who (because of the multitude of his hearers was often necessitated to preach in the Ch. yard) *That there was not one person in that Congregation whose spirituall estate he did not fully know; and the successe of his worke was answerably, exceeding great and glorious: neither (said he) is there any Sermon I preach, wherein I teach them not at least one lesson more then any one of them all knew before, and yet I learne from them throughout the weeke, as much or more then they doe of me on the Lords Day.* But (Reverend and beloved) I acknowledge with all sincerity it becomes me rather to learne, then to teach, onely I beseech you beare with me thus farre.

Now

Now to come lastly, to the lesson that I shall insist on; from the words themselves: the other lessons lay but about the words of my text, and were raised onely from the coherence. *And truly our fellowship is with the Father, and with his Sonne Jesus Christ. And these things write wee unto you, that your joy may be full.* The lesson that I would observe from these words is this.

Fulnesse of joy, is a fruit or consequent of our fellowship with the Father, and his Soane Jesus Christ.

Now what this fellowship is; to open it at large is not possible to be done at this time: I will pitch upon one thing onely therein, and that is a great piece, if not the chiefe in our fellowship with God, and Jesus Christ: that is, our *oneness* or *union* with the Father and his Sonne Jesus Christ: For there can be no communion, where there is no union; there can be no fellowship betweene God and us, if wee be not one with him.

And though fellowship with God and Jesus Christ, are not separated in themselves, and are seldom mentioned in Scripture apart; yet because I would not lay the foundation of my discourse larger and wider, then I have time to build thereon; I must therefore crave leave for this time to lay aside with all reverence, one blessed person in the Trinity, and speake of our fellowship, to wit, our union with Christ, and so contract the doctrine to a little narrower compasse, thus:

Fulnesse of joy is a fruit of our union with Jesus Christ.

I contract it to this, as for the times sake, so also because I desire rather to goe to the bottome of one truth, then to start up many: I will give you two places of Scripture to prove this.

The first is in *Joh. 15.* from the beginning to the 12.

verse

verse: *I am the vine, and yee are the branches, &c.* you know the parable. *These things have I spoken to you* (saith Christ) *that my joy may remaine in you, and that your joy might be full.* Understand this Scripture (briefly) thus. Our Lord Christ was now going to Heaven from his Disciples, and here in these chapters 14. 15. and 16. he takes a great deale of paines to comfort them, to make them as chearefull as he could, in parting with him, and he gives them many blessed words of comfort to feed on, as that *their prayers should be all answered:* And though he did goe to Heaven it should further their prayers, and they should have the Spirit the sooner, the Comforter: And among the rest, he tells them, *I am the vine and yee are the branches:* there is a world of comfort and joy in that; though wee goe asunder and are now to part, yet yee are branches grafted into me, nothing can separate us, *I am the vine, and my Father is the husbandman,* he will have a care that I nourish these branches to everlasting life: and the reason wherefore I tell you all this is, *that your joy may be full*, that when I am gone to Heaven, you may for ever remember the union that is betweene us, which Heaven and earth and hell shall never breake or dissolve: this is one Scripture for the confirmation of this doctrine.

chap. 16. 23.

chap. 14. 13.

chap. 16. 7.

The other is in *Job. 17. 11.* compared with *ver. 13.* our Saviour prayeth there, *Holy Father keep them through thine owne Name, those whom thou hast given me, that they may be one as wee are one.* Christ Jesus now prayes for his in Heaven, though they know it not but by faith: But here he prayes in their very hearing to comfort them. And as Christ preached to them that he was one with them, so he prayed to his Father in their hearing, that they might be one, and kept one as he is one with

with his Father : whereto is all this ? *These things I speake in the world* : why so ? he might have done it in Heaven ; but I doe it in the world, *that they might have my joy fulfilled in themselves* : as if he had said, *I know it is an exceeding great joy to my poore disciples to heare me preach, that I & they are one, but it is more to heare me pray thus for them, for they know, that thou never deniest me any thing,* John 11. 42. *and I pray, that they and I may be kept one for ever, as thou and I are one.* So much for the proofof the doctrine. Now I shall indeavour to open, and explicate this a little to you; which that I might doe, there are two or three Questions, (though I shall not be able to reach them all) that would be necessary to be resolved :

The first is this, What is meant by *fulnesse of Quest. 1*
joy ?

The second is, What kind of *union* or *onenesse* is this, Quest. 2.
that beleivers have with Jesus Christ ?

The third is, Wherein doth this *union* stand ? whereof Quest. 3.
doth it consist ? And I hope by that time I have opened the first, and second, I shall not need to speake to the other.

The first Question then is this, what is meant by *ful-* Quest. 1.
nesse of joy in this place ?

You must understand that joy ariseth alway from Sol. 1.
the apprehension of some good, either presently enjoyed, or hoped for: *Good* is the object of joy, whether that good be really good, or seemingly good, whether wee enjoy it for present, or hope to enjoy it hereafter, it workes joy in us. There are 4. sorts of *good*, and but foure in the world worth mentioning, (I meane of generall good things which may cause men to rejoyce ;) and of those 4, the three first will not bring in *fulnesse* of joy, they have but a little, short, scanty joy with them ; & the fourth doth the deed. The

The first is *outward mercies*, as health, wealth, prosperity, victories, peace, deliverances, &c. beloved, these are outward mercies, temporall mercies, (as we call them) and these (I confesse) bring in some joy to the soule, but not full joy; which is true both of the *having* of them, or being *instrumentall* in them.

1. The *having* of them: it is comfortable to have peace after warre, and to have plenty, and trading, our shops, and high-ways open &c. wee may rejoyce in these things. For godlinesse doth not *human* us, it doth not hinder the course of any *true naturall affection* in us: neither doth God blame us for rejoycing in these things. But surely the having of these things doth not bring in *full joy*, because it is possible these things may be curses, as well as blessings: and at the best they are but *externall temporall* blessings, they sinke not to the bottome of the heart, and they last but for a season.

2. No, nor being *instrumentall in procuring* them: I confesse that as the Apostle saith (citing the words of our Lord) *it is a more blessed thing to give then to receive*, so it is a great deale more happy, and a far more comfortable thing, to be instrumentall to procure peace, and welfare to others, then the injoyment of those things our selves.

And this is for your comfort (without flatterie be it spoken) I meane our *Parliament* and our *Armies*, it is much I say for your comfort and it may bring a great deale of joy to you, that not onely you have outward mercies, as peace &c. but that you have been the chiefe instruments to procure all our mercies. And as I said it is a great deale more comfortable to doe good, then to receive it, to be instrumentall in procuring these things, then the meere having or injoying of them.

For

For in Scripture you shall finde *Cyrus*, though else (it may be) he was a carnall naturall man, yet he is called the *Shepard* of God, his *Anoynted*: because he was an instrument, whereby the Saints injoyed peace and deliverance. You shall never reade in Scripture that men are called Gods *Anoynted*, simply for *having* worldly things: nay, there is sonmewhat like the contrary, they are called *the men of the world, that have their portion in this life*, and woe to you that are full. But although this latter may bring more joy then the other: yet truly, Beloved, it will not bring in *full* joy: why? because as *Paul* speakes of preaching, a man may be a meanes to save others, and he himselfe a *cast away*; a man may be as *Noahs* Carpenters, that helped to build an *Arke* for him, and themselves drowned: therefore though it may bring thee joy, yet if *Christ* be not in thy sou'e, if thou have not union and communion with the Father, and his Sonne *Iesus Christ*, it will be but a poore comfort to thee to say, *I have saved a Towne, I have wonne a City, I have subdued such an enemy, reduced such a Garrison, broken such an Army*: this may bring joy, but not full joy.

Esa. 44. 28.

Esa. 44. 28.

Esa. 45. 1

Psal. 17. 14.

Luk. 6. 24. 25.

1 Cor. 9. ult.

A second good that men looke on as that which produceth joy, (which is a little higher then the former,) is the *common gifts and graces* of the Spirit of God, as working of miracles, healing the sicke, dispossessing men of Devils, and those gifts that among us are now extant, as the gift of illumination, prayer, preaching, expounding the Scriptures: and if you looke on these things as divided from *Christ*, either the *having* of them, or the exercise of them, both these things may bring joy, but not full joy.

The *having* of them. *Judas Simon Magus* and

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the

Math. 13.

the disciples whom our Lord compares to the second and third grounds, had these gifts amongst them, some more, some lesse: and they rejoyced, saith the text, *Mat. 13.* but you know *Job* saith that *the joy of the hypocrites is but for a moment.* And notwithstanding all these gifts, (yea and the performances or plausible duties which flowe from them) without union with Christ men are but hypocrites, wee may call them so, and so their joy is not full being but for a moment.

Luke 10. 20.

Secondly, there is some joy in the *doing* and *exercising* of common gifts, and graces, as wee read in *Luk.* where the disciples had been abroad casting out Devils, and rejoycing therein, our Lord checkes them: *In this,* saith he, *rejoyce not that the spirits are subject to you, but rather rejoyce that your names are written in Heaven.* The meaning is not, you shall not at all rejoyce, for Christ to have a company of poore fishermen persecuted in the world, to worke on people so as to dispossesse them of Devils, to heale the sicke &c. doubtlesse they were in a sort allowed to rejoyce, but the meaning is this, *Rejoyce not*, that is, expect not compleate joy from these things, take no such great delight and pleasure in these things, but rather rejoyce that *your names are written in Heaven*, that is, in a manner the same as if he had said, that you have union and communion with the Father, and his Sonne Jesus Christ.

The third *good* thing wee use to rejoyce in, is farre higher then this, and yet produceth not *fulnesse* of joy, that is, the *saving graces of the Spirit* of God. I pray Beloved understand me in this warily. There is a great deale of joy surely in the *having* or *exercising* any *saving spirituall* grace. Therefore the Apostle saith

faith, righteousness, and peace and joy in the holy Ghost. *Rom. 14. 1*
 Wheresoever there is righteousness & peace in the heart,
 there joy in the holy Ghost follows. And in doing
 any thing out of a sincere spirit, out of the power of
 grace, there is much joy, which God allowes us. I meet
 him (saith God) that *rejoiceth and worketh righteousness.* *Esa. 64. 5.*
 There is no act of righteousness that is done in sincerity,
 but it is as meate and drinke to us, as our Lord Christ
 saith, *John 4.* yet for all this, there is not, there cannot
 be fulnesse of joy from the apprehension of any grace,
 or the exercise of it in our soules: For if you take
 grace and abstract it from our head Christ but in your
 thoughts, and imaginations, (for so you may doe) it is
 but as a dead thing, (as blessed *Preston* saith,) it is but a
 creature, and would perish as other creatures, were we
 not united to a *Fountaine* of grace, he that hath most
 grace in him, his grace would die and be extinct. Grace
 is as the beames of the Sun in a house through a win-
 dow: cut off the beames from the Sun, shut the win-
 dow, & they are gon. So I may sum up all these things,
 and comprehend them (respectively) in those words of
 the Prophet; *Behold al yee that kindle a fire, & compass your* *Esa. 50. ult.*
selves about with sparkes, walke in the light of your fire, and
in the sparkes that yee have kindled. This shall yee have of
mine hand, yee shall lie downe in sorrow. Beloved, all these
 put together, certainly make many fine sparkes of joy,
 some more, some lesse, but if you goe no further, yea
 (if it were possible) that you, who have saving grace
 should rise no higher, and seeke joy nowhere else, all
 that yee should have at the hand of God in the end
 would be, yee should lie downe in sorrow.

But lastly, there is a fourth good that brings indeed
 fulnesse of joy, and that is the *Good* (if I may so say) that

is in God himselfe by Iesus Christ: (For wee cannot thinke a thought of God but only in Iesus Christ,) and that, *and that* onely brings fulnesse of joy.

If you ask how? It brings it especially 3 wayes.

First, *this good* is exceeding full and perfect, the others are scantie, and imperfect. Things fully good bring full comfort and joy. If a man looke on his owne grace, for instance, love, he shall see little of love, but a great deale of envie and hatred: or if there be a little delight in God, there is withall a great deale of awkwardnesse, and avernesse, but if wee looke into the fulnesse of Christ, wee shall see unsearchable treasures, riches

Psalme 16. that have no end.

Secondly, the good in Christ hath a :perpetuity in it as; David saith, *in thy presence is fulnesse of joy*, and in the next words, *pleasures for evermore*. Beloved, there is an end of all the comforts of this world. As the Apostle saith, *those that rejoyce should be as though they rejoyced not, they that buy as if they possessed not, for the fashion of this world passeth away*, and there will be an utter end of those things that are below: But what is in God, and in Iesus Christ, will be full and fresh to all eternity.

1 Cor. 7.

Thirdly, a Saint hath a right and interest in all this Good to all eternity, and here comes in the fulnesse of joy and not before.

The second Question for the opening of this truth is this: What manner of *union* this is, that wee have with Iesus Christ, that brings in this fulnesse of joy?

For answer to that, take notice of these 4 things.

First, it is a very *neere union* that a poore Saint hath with Christ: I say Saints, because poore sinners, drunkards, enemies to godlinesse, they have not yet any share in this union or benefit from it: God may in

his time give it them ; but Saints and beleivers, they have a *neere* union with Christ.

You will say how *neere* ?

If an Angel were to speake to you he cannot satisfie you fully in this: only as farre as our understanding can reach it, and the creatures can serve to illustrate these things, thus. Whatsoever by way of comparison can be alleadged, concerning the combination of any one thing with another (whatsoever it be in the whole Creation of God) *that*, and much more, may be said of our union with Jesus Christ. To give instances out of the Scripture: see what one *stick* is to another being *glewed* together, see what one *freind* is to another, (as *Jonathan* and *David* that are said to be *woven* and *knit* each to other) see how *neere* the *Father* and the *Child* are, how *neere* the *Husband* and *Wife* are one to another, see what union is betweene the *branches* and the *vine*, the *members* and the *head*, nay one thing more, see what the *soule* is to the *body*, such is Christ and so *neere* is he and neerer to the person of every true beleiver: as *Paul* saith, *I live not, but Christ liveth in me*, as if he should say, Jesus Christ is to my soule and body, as the soule is to the body of a naturall man, that acts & quickens it naturally: Beloved, there is a marvelous *neerenesse* in this union. Gal. 2. 16

Secondly, it is the most *reall* union, these things make for our joy, for it was not in vaine that Christ spake of these things before he went to Heaven, that their joy might be full) I say it is a most *reall* union. As there is a greater *neerenesse*; so there is a greater *reality* in our union with Christ, then is betweene any naturall things whatsoever, they are but *shadowes* of spirituall things. It is not a *notionall* union, as some conceive that
Christ

Christ and wee are united as the *object* is united to the *understanding*; for when a man conceives of any thing, that thing is united in an *abstracted metaphysicall* way to the understanding: so hypocrites may have a great deale of union with Christ, they may goe far, and have much knowledge, and light in the apprehension of spirituall things. You may see the difference of this union, by comparing that union an *husband* hath with his *wife*, and that union which his *minde* and *understanding* hath with any other person; it is not as when a mans understanding conceiveth of another woman, by meere imagination, and thought of her, there is a kind of union betweene her and his understanding: But this is another kind of union that is betweene a man and his wife, by the bond and tye of *Matrimony*, that is a *reall* union, that is conceived by some to be the meaning of that place *Hos. 2. I will marry thee in faithfulness & judgement*, or in *truth*, as some read it, *I will marry thee in truth*: I would not have you think the union betweene Christ and the Saints is nothing but a poore empty *Notion* or *imagination*, but I will marry thee in *truth*, (*i. e.*) thou shalt be my wife in *reality*, as much, or rather more *really*, then man and wife are united by Marriage.

Thirdly, It is a *totall* union that is betweene *Jesus Christ* and his poore Saints: (Oh, this is full of comfort if you looke on it spiritually) that is, *whole* Christ is united to the *whole* *believer*, soule and body. Thou hast all Christ, whatsoever thou canst conceive to be in the Father, or in *Jesus Christ*, 'tis really and wholly thine: as I could give instances had I time out of Scripture. Thou art one with him in his *Nature*, in his *Name*, thou hast the same *Image*, and *grace*, and *Spirit* in

in thee as he hath, the same *precious promises*, the same *accesse to God by prayer* as he, thou hast the same *love of the Father*, all that he did or suffered thou hast a share in it, all is thine, thou hast his *life and death*, as the Apostle saith; so on thy part he hath thee *wholly*, thy *nature*, thy *sinnes*, the *punishment of thy sinnes*, thy *wrath*, thy *curse*, thy *shame*; so he would have thee all, thy *wit*, thy *wealth*, thy *strength*, all that thou *art*, or *hast*, and *canst doe* for him, so thou hast Jesus Christ: It is a *totall* union, *My Beloved is mine, and I am his*, whole Christ from top to toe is mine, and all that I *am*, *have* or *can doe*, for evermore is his, it is *totall*.

Cor. 4.

Lastly, it is an *inseparable* union, it can never be broken. *I will make* (saith God) *an everlasting Covenant with them, that I will not turne away from them, to doe them good, I will put my feare in their hearts, that they shall not depart from me.* Jeremiah 32. This is a glorious word, but the poore Christian will say, Tis true, thou wilt not turne away from me, I know thou wilt not, but I shall turne away from thee. I turne every day towards sin and Satan. Why, saith God, *I will put my feare in thy heart, that thou shalt not turne away from me*, we shall be kept together for evermore, and never separated. Thence Paul triumphantly challenges al enemies in heaven, (or rather in Hell,) to doe their worst to breake this knot; *who shall separate us from the love of God in Christ? shall tribulation, distresse, famine &c?* come all that can together, and see if that blessed *union* betwene me & Christ, shall ever be broken or dissolved by all that you can doe.

Rom. 8.

Now (Beloved) a word, or two of Use. I will wave the other Question, that happily would be necessary for the further opening of this *Doctrine*, because I will not weary you: you see what *fulnesse* of joy is, and what this

this union is : and by what you have heard already you may easily convince your selves, that *fellowship and union with Jesus Christ, will bring fulnesse of joy to the soule.* The uses are these breisly.

1 Vje.

The first is this, you may hence behold (if the Lord open your eyes, for so it must be) what a glorious state and condition God hath placed a Christian in, a poore Saint, be he never so meane, or miterable otherwise in the eye of the world : his condition what is it? He is one with Jesus Christ, as Christ is one with the Father. There is a blessed place in *Zachary* where Jesus Christ is called Gods fellow. *Awake oh sword against my shepheard, against the man my fellow,* Christ is one with the Father, he is his fellow, and every Saint is Christ's fellow : he is *anointed with the oyle of gladnesse above his fellowes.* Christ is Gods fellow, and wee are Christ's fellowes. There is a kind of *analogicall proportion* (not *Geometricall* of equalitie, as they call it) betweene Christ and Saints in every thing : run them over in your thoughts, and take a view of all Christ, what he is in his *Person*, in his *glory*, in his *Spirit*, in his *graces*, in his *Fathers love*, and in the *accesse* he hath to the Father, in all these with what more you can imagine in Christ, wee are in a sort fellowes with him.

Zach. 13. 7.

Psal. 45. 7.

Col. 1.

1 Cor. 15.

Only with this difference (that you may not stumble) Christ hath the *prebeminence* in all things, every thing in its owne order, *The Father is above all, and wee by him* : all comes from the Father first to Jesus Christ, and all wee have is by *Marriage* with Iesus Christ, and wee must abide in our union with Christ, as he doth abide with his Father. Moreover betweene him and the person of the Father, there is an *Essentiall* union, and ours is virtuall by the power of the Spirit of God, he

by

by his union hath all good things without measure, and wee by ours in measure: as it pleaseth him to distribute. But excepting these things, Jesus Christ and wee are *fellows*, for so God calls us.

Therefore (Beloved) did but the Lord by his holy Spirit unvaile all your eyes, and give you but one glance of what the estate of a Saint is, that is united to Jesus Christ, who in this place would not be a Saint? who would not be a Christian? who would be a drunkard, a swearer, a persecuter of godlinesse? who, I say, would be such a one, that knowes the treasure, riches, and happinesse of a Saint in Christ? our ignorance of this makes men refuse Christ, and goe on in sin. For every man naturally bargaines (as he apprehends) for his gaine, and never for his losse: that is the reason I say, that we bargain not for Heaven and for Christ, because wee thinke it is for our losse, and this because God hath not opened our eyes to see the *unsearchable riches and treasures* that are in Jesus Christ.

Besides, were the happinesse of a Saint rightly understood and seriously considered, who would be a backslider? you heare what a Saint is, he can goe and say to his soule and his fellow Saints, *our fellowship is with the Father, and with Jesus Christ*. Who would relinquish Christ and all in him for some base lust? O saith the Author of the Epist. to the *Hebrewes*, let there not be a *prophane man* &c. Esau was a prophane man, he had godly parents, and was religiously educated, yet the Apostle calls him prophane, why? because for a little *moresell* he sold his *birth-right*; and there is a farre greater disproportion betweene the riches of Christ, and the base lusts that wee hanker after, then betweene Esaus inheritance and Jacobs pottage; therefore looke

Heb. 12. 16.

to your selves in these things, you that are *ancient Professors*, who begin to backslide apace, and take this as a meanes to help thee when thou goest to get such a ones favour, to make such a one thy friend, to get such an office, and the like, wherein thou must yeild to sin, and joyne with sinners in their wicked designs, see what a *bargaine* thou makest: Thou relinquishest Christ Jesus, and all thy portion in him, to purchase these vaine frivolous things.

2 Use.

Another Use I will touch but briefly, this is the reason, why the Lord takes it so well or ill at our hands that wee use his people kindly or unkindly; why should the Lord be so much offended to see his *poore Saints* (that are ready to beg at your doores,) oppressed and wronged, persecuted, &c? because *even they* are one with Jesus Christ. That is the reason why on the other side, he takes it so kindly that wee doe any thing for them, that wee be tender and carefull of the good of his *poore Saints*, because it is *to me*, saith Christ: *He*
 Mat. 10. 42. *that bestowes a cup of cold water to one of his little ones in the name of a disciple, shall not lose his reward.* Why so? *he that receiveth you receiveth me*, that is the reason; so in Mat. 25. *I was hungry and you fed me, naked and you clothed me, thirsty and you gave me drinke: when did we see thee hungry or thirsty or naked? In as much as yee have done it to the least of my members, yee did it to me.*

Mat. 25.

Zach. 22.

See on the contrary, he that *toucheth* a Saint *toucheth the apple of Gods eye*. And the reason he is so angry is, because now the Father, and Jesus Christ, and the poorest Saint, are really and totally one, each with other; strike at one, strike at all. Therefore I beseech you make this use of it, *be kind to the poore Saints*, notwithstanding their meannesse, outward weaknesse
 and

and frailties, though they bee poore , base, and vile, yet they have a glorious *head* and *Husband*. Thou thinkest it is an easie thing to suppress a poore Saint, to overthrow him, and overcome him: and indeed it were so, but that he hath a great partie in Heaven, greater then all the world, therefore *there is no in-cha nment against Israel*, as you heard from the Lord this morning.

Mr. Wilkin-
sons Sermon.

Thirdly , I would give you (in these times 3 *vje.* when every body speaks of reformation of Religion, and the like) one word of direction, in point of Church fellowship, or communion, one with another, (*i.*) Take heed you doe not make any *outward externall* thing, the *maine pillar* and foundation of your Church-fellowship, of your Christian Communion. As (*v. g.*) if any should conceive the way to constitute a Church to be by an *externall Covenant*, a *formall confession*, *baptizing* this way, or that way, (I meane by dipping, or sprinkling) or by *conjunction* of opinion in some controverted point: (*I* doe not at this time condemne or commend any of these things for the matter of them, but only this I drive at) if you build your Christian fellowship and communion upon any one of these things, or such like, making them the *maine pillar* of Christian communion; it will be more like a carnall faction, then a spirituall communion.

Take therefore the Apostles rule in the text, *we have fellowship with the Father, and his Sonne Iesus Christ*. And what followes ? *these things wee write, that you may have fellowship with us, and truly our fellowship is with the Father, and his Sonne Iesus Christ*. That is the maine and principall ground of all Church fellowship, of Christian fellowship, of the Saints one with another. Therefore

* I speake not
this as if my
opinion were
for rebaptiza-
tion or against
the baptizing
of the infants
of beleevers,
the contrary
appeares by
my practise:
but only, that
such difference
of opinion
should not
hinder their
mutuall recei-
ving each o-
ther to fellow-
ship and com-
munion, who
are in fellow-
ship with God
and Iesus
Christ.

when I have communion with a Saint, I must not looke so much whether he be of such an opinion, or whether he have taken the Covenant, or have been baptized * once or twice or ten times, but see if he have fellowship with the Father, and with Iesus Christ; if he hath, he is one of the body, and a fellow-member, and wee must fall in immediately with him; though withall, I am to use all meanes, in love and meeknesse, to recall him from his error according to the rules of Scripture.

But you will say, how shall it be knowne that he is such a one?

I will name but two generall rules, the best, and the clearest that I know in the whole Scriptures to satisfie you in that.

In the first place consult with that in *Coloss. 2. 19.* *not holding the head*, saith the Apostle. That is, when a man sees a Christian, for *matter of doctrine, judgement or opinion*, to hold the head Iesus Christ to be the *Sonne of God*, and *justification* by him, *sanctification* from him, according to the Scriptures &c. though in externall things, it may be he doth not as yet see this or that Government so cleare in the word, or any other circumstantiall truth controverted amongst the Saints, (these and such like things cut him not off from the head) these things doe not *un-Saint* him, *Rom. 14.* And therefore woe be to thee if thou reject him.

The second rule is laid downe in the words following my text; if ye walke in the light, saith the Apostle you have fellowship: (*q. d.*) Brethren I would have you to have fellowship with us: *But if we walke in darknesse wee lye, and doe not the truth: but if wee walke in the light as he is in the light, wee have fellowship one with another.*

other. What is this light? It is holinesse of life and conversation. *If a man doeth righteousness he is borne of God,* 1 *John* 3. as if he had said, this is the rule that I goe by, he that walks with God, calls on his name, teacheth his family, hates that which is evill, takes paines in that which is good, &c. him I account to be a man that is borne of God, *he walkes in the light*, with whom I ought to have fellowship and communion.

Beloved, I had many more Uses, as to examine our selves by what I have said, whether wee have communion, and fellowship with Jesus Christ: whether the Image of Christ be on us: have wee his graces? are wee like Christ? remember that word *Rom.* 8. 9. which will sound terrible in thine eares when thou comest to dye, *If any man have not the spirit of Christ he is none of his*: hast thou the Spirit of Christ? did Christ walke, and talke, and plot, and designe against the people of God as thou doest? Remember if thou be one with Christ, thou hast the same Image, the same Spirit, the same Grace, the same life, in a word, *thou doest not* *Gal.* 2. 20. *live but Iesus Christ liveth in thee.*

This may comfort us also, (if wee apprehend it spiritually) if wee be poore, wee are married to one that is rich; if full of wants, there is a fulnesse in Christ to supply us; if tempted by Satan, in him wee are more then Conquerors, *wee shall tread Satan under feet*; if trampled on by the world, yet wee are Kings and Queenes. The same anointing that is powred on him the head, *runs downe to the skirts of his garments.* *Rom.* 16. 27.

And it should be an incitement to all of us who profess our selves believers, to walke in the light, to walke as those that are married to Christ: Doeth it become a Sonne

Sonne of God, a member of Christ, to be proud, to be froward, to sharke, to cheate to be a worldling, as many professors in this adulterous generation are? walke therefore I pray as children of the light. And so I have done.

But it may be you will say, What is this to *Oxford, Parrington, or Worcester*, the businesse of the day? Truly Beloved, Jesus Christ is good for all things, at all times. And astouching the mercy of God in these things to us and the Kingdome, the Lord hath been pleased to teach you this morning more largely and fully then I am able to doe, the Lord sanctifie it to you and me: a few words indeed I had concerning that subject, but they are for the most part, spoken to you already by our Reverend Brother, therefore I shall but touch upon them.

First, it is a word of information to us all (I am sure I have it from the Lord, and his word) that wee learne from our mercies, (*Oxford* especially) *that every proud and high thing that exalts it selfe against Christ and his people, God will throw downe.*

I my selfe was a spectator, an eye-witnesse, when the Lord delivered that City, that University, into the hands of our Army: and being there I did study and strive according to the small portion of grace I had received, to meditate what I might learne for Gods glory and the good of my soule from that businesse; and amongst all the meane thoughts I had, *this* came in with the greatest glory into my soule, that beholding that University that I had formerly knowne and heard much of lately, I was filled with admiration, to see how all the *pride of that place was brought downe in one day.* Thought I surely the *designe of God in these dayes,*

is to bring downe one proud thing after another, that exalts it selfe against Christ. It was a gallant University; what a strong impregnable Garrison was it also? There was all the *Military* art of the Kingdom, there was the *Law*, *learning*, *policy*, and *wit* of the Kingdome, and some conceive the *wealth* of the Kingdome too had for a long while been there also, there was *line* upon *line*, and *Bulwarke* upon *Bulwarke*, and *sence* upon *sence*; and it was the very *Center* of all the enemies of God; when they had been routed abroad, or frighted at home, then presently away to *Oxford* as to a sure refuge: yet *Oxford* though it were never so rich, so learned, so fortified, so filled with *Princes*, *Nobles*, *finest witted schollers*, and *best skilled soldiers*, most experienced *Politicians*, though it was the very *Queene* of England, yet *Oxford* it must stoope downe and fall.

And in these times for my part I apprehend nothing (with more clearenesse and evidence) of Gods meaning in all his worke in these dayes, then that it is *his glorious designe to bring downe every high looke, and every proud thing that exalts it selfe against Christ.* These are the last times, read *Esa. 2.* you shall see it at large: and wee have seen by experience also what course God hath taken with many. You know foure or five yeares agoe, off goes the head of one great man, then a little afterwards some others arose, and downe they goe also. And now at *Oxford*, they had as I said, *art*, *wit*, and *strength*, *policy*, *nobility*, *wealth*, and what not but *Grace*? (which were the very words of some of them,) and where are they? Take it for a truth of God, if any start up yet in their roome, if any grove grow up to eclipse Gods glory, or shadow his house, if any thing or person will exalt it selfe against Christ, I am confident,

Oh thou opposer of God & godlin. fle by this to heart.

fidest, it is Gods purpose and glorious designe to cut them off, God will bring them downe to the dust.

Learn therefore to walke humbly before the Lord, and doe not strive any longer against the streame; and though the Lord have given you such power and peace that you have no enemies, yet take heed least any of you step up in their stead; for be assured, be you never so great, (as God is in Heaven, and wee are on earth,) that *man, family, faction, or crew*, that will goe about to oppose God or his people, God will throw them downe: lie low therefore on the ground, and give glory to Jesus Christ.

I had also a word of exhortation, but my Brother hath prevented me, and spoke most of my thoughts concerning that already, only if you will give me leave to minde you, I desire you to take heed of provoking that God, who hath done all this for you. I will instance in two or three things.

First, I am afraid some of you make too much hast to be
Pro. 23. 20. *rich, now trading, Customers, Offices &c.* come in; Oh pause a while and consider what God hath done, and whence he hath raised you, and make a spirituall improvement of that first.

Secondly, oh that you would be exhorted now to heare the cause of the poore, and the widow, oh that you would be like *Job* who made the widowes heart to sing: O he is a blessed Magistrate, a blessed Parliament-man, a Prince, a King, that can say so, *I made the poore widowes heart to sing*, I did take their Petitions, and would have them read, & did see something done in the Committees before I gave over, and not trifle out the time; when peoples *livelyhoods* and *lives* were at the
 stake,

state, I have not been of those whose profession is to give only faire words, and yet doe nothing for their reliefe; I desire with humility that you would take that, as an admonition from the Lord.

And then take heed of insisting too much upon *formes*. Truly I am not of their opinion that would sublimite Religion into airy notions and *Chimeraes* out of all *forme*, but yet take heed that you *insist not too much*: (i.) so as to lose the power of godlinesse while you pursue the forme. The Saints in England doubtlesse heretofore, though they had lesse beauty by reason of the want of *Discipline* and *government* then other Churches beyond-sea, yet they had (as you were not long since sweetly taught in this place) more *fruitfulness* & power, then most reformed Churches a broad: and it is much to be feared, if we our selves now, were compared with our selves heretofore, wee should bee found to have more *power*, *holinesse*, *truth*, *love* and *diligence* in Gods service heretofore then now wee have. Therefore take heed that out of zeale to set up a *forme of Government* &c. you doe not forgoe and forget the *power of godlinesse* the while.

See Mr. The
Goodwins
Sermon be-
fore the
House of Com.
Feb. 25. 1645.

Another thing I would take the boldnesse to minde you of, (now we are in peace,) is, to hasten to the help of our Brethren: you know what *Moses* said to the two Tribes, when they staid on the further side of *Jordan*, you have gotten fine *seates* for your selves, and you will build *houses* and *sheepfolds* for your cattrell &c. you will let your brethren goe over to fight, while you sit here; this was the manner (*said he*) of your Fathers, to provoke the Lord, but if you doe so *be sure your sin will find you out*. So I say unto you, if you will now goe and build *houses*, and settle your selves in the world &c.

Num. 32.

ver. 34.

and will not send over for the effectuall reliefe of *Ireland*, though you lie never so close and safe, *your sin will finde you out*, this sin will hunt you as a hound; (so the allusion is) it will lye at the doore as a Mastiffe at the threshold. Therefore as the Lord hath begun to smile upon us, and to cause the Sun to shine upon *England* (upon a great part of it at least) oh forget not poore bleeding *Ireland*.

And what if you should spend one single thought upon poore contemptible *Wales*? its little indeed, and as little respected, yet time was the enemy made no small use and advantage of it, how inconsiderable soever wee deeme it; oh let not poore *Wales* continue *sighing*, *famishing*, *mourning* and *bleeding*, while you have your daies of *Feasting*, *rejoycing*, *Thanksgiving* and *praising* God. Oh how loath I am to mention it to you? is it not a sad case that in *thirteene Counties* there should not be above ** thirteene conscientious Ministers who in these times expresse themselves firmly and constantly faithful to the Parliament, and formerly preached profitably in the welch Language * twice every Lords Day?* Yet (praised be our God) some few there be (though I my selfe am unworthy to be reckoned amongst them) who are ready and willing to *spend* and be *spent* for the glory of God, and the good of their countrey: oh that you would allow them some small competency of maintenance for their encouragement; be it, if you please, but meere food and rayment. That little estate they had is wasted for their sincere affection to your service, and therefore (may I crave leaue to speake it) as it would be a worke of *piety* in you to send them forth to preach, so also a worke of *equity*, you should relieve them and provide for them.

* God grant
there be more
I know not
so many.

* The general
practice of
Godly mini-
sters in Eng-
land

But

But last of all, let that be now my exhortation, which is my constant petition both publicquely and privately to the Lord, for the Honourable Members of both Houses of Parliament, *Let faith and patience have their perfect worke in you.* That is, you may perhaps see new troubles arise, Satan may rage yet more then ever, (the last times will surely be the worst) bee not weary of well doing, let not your hands or hearts fall by any discouragement you may meet withall; you have had a *world of experience*, how God hath helped you and confounded your enemies, how oft hath he brought them to ruine even by their owne designs? beware therefore of *unbeleife*, if you come into any new straites, never *faulter* any more, but trust perfectly in that God that hath hitherto never failed you, who hath wrought many a glorious salvation and deliverance for you, (which wee here behold and celebrate this day) to whom be praise and glory evermore through Jesus Christ.

F ꝑ N ꝑ S.